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MORALS IN EVOLUTION. By L. T. Hobhouse, D.Litt., Martin White Professor of Sociology in the University of London. Third Edition. London: Chapman & Hall, 1915. Pp. xvi, 648.

Morals in Evolution is so well-known, and the place it occupies in ethical literature is so secure, that it is unnecessary to say anything now on its general scope and merits. But as, for this edition, the book has been to some extent rewritten, it will be useful to draw attention to the chief points at which alterations have been made or additional matter introduced. The changes in this edition are fairly numerous; but, when one remembers that the years that have passed since the book first appeared have made very considerable additions to our knowledge of the anthropological matter on which it is largely based, and that Professor Hobhouse has himself been engaged during that time both in rethinking the philosophical conceptions embodied in the work, and also, in conjunction with other specialist workers, in collecting materials on one or two of the special fields covered by it, the remarkable thing is that he has found it necessary to make so few changes. That is a testimony to the substantial excellence of the work. The alterations that have been made are of two main kinds.

In the first place, Professor Hobhouse has enriched the book with many new footnotes containing references to recent anthropological work. Some of these notes are very elaborate, for instance that in which he mentions, with references, the various beliefs in a future life held by about one hundred different tribes.

The other main kind of change is more philosophical, and is thus, of course, of greater significance for Professor Hobhouse's general argument. It may be said at once that the revision has greatly enhanced the philosophical value of the work. Readers of the first edition felt sometimes that they were overwhelmed in detail, and that it was difficult to discern the principles which in the author's mind organized the masses of raw fact. In this edition Professor Hobhouse has succeeded in making very clear the main principles of development, and the criteria by which to judge of ethical progress.

A comparison of this edition with the original indicates the important philosophical advance that has been made. In the original edition, Professor Hobhouse simply assumed the terms

“higher” and “lower,” though he pointed out that this procedure was unsatisfactory, for it virtually assumed what it was the object of the study to investigate. At that time, Professor Hobhouse had no means of classifying stages of development, except vaguely in terms of higher and lower general culture. In the new edition, a great advance is made. He no longer assumes as the criterion of ethical progress a factor (general culture) which itself includes ethical development. He now takes as his standard intellectual development, on the ground that that is the most prominent and measurable characteristic in human evolution. In using the terms “higher” and “lower,” he now makes no assumption; civilisations are now called higher or lower according to the degree of their intellectual equipment of knowledge and method, and their control, by means of that equipment, of the material conditions of life.

In intellectual and moral development respectively we have what are given as two independent variables. The values of the intellectual variable are roughly known to follow a certain law, and it is one of the tasks of the book to investigate the relation of the moral variable (whose values are unknown) to the intellectual variable (whose values are roughly known); and thus to seek to determine the laws of moral development. I have stated Professor Hobhouse's problem and method in mathematical terms because this way of putting it seems to me to show clearly the thoroughly scientific character of his method. The results of the application of the method will naturally depend, in part, on the accuracy with which the intellectual factor has been evaluated. Professor Hobhouse takes as the measure of intellectual development the classification of peoples as hunting, pastoral and agricultural, which he has recently explained in *The Material Culture and Social Institutions of the Simpler Peoples*. Using this as a criterion he correlates with it the moral practices of the various tribes; and finds, on the whole, that moral progress seems to be roughly proportional to intellectual advance.

The other changes in this edition are, for the most part, in the direction of making clearer the philosophical principles involved in the various lines of moral development. Thus, on pp. 88 ff., the development of the administration of justice in primitive society has been freshly elucidated; on pp. 152 ff., there has been some reconstruction of the account of methods

of arranging marriages; the chapter on property has been considerably expanded; and the account of the development of animism has been largely rewritten. In all these cases Professor Hobhouse has treated principles with a firmer and more confident touch than before.

And on the general question of the nature of ethics, Professor Hobhouse makes his view more definite than it was before. In the important reconstructed passages on p. 36, pp. 599 ff., and pp. 631 ff., he insists that the basis of ethics is a rational humanitarianism; and he draws a clear distinction between the tale of facts which form the history of ethical evolution, and the judgments of value with which ethical theory is concerned. The first point is important as indicating that Professor Hobhouse still holds, in distinction from Professor Westermarck and Dr. McDougall, that morality is not merely or primarily a matter of the emotions, but has an essentially rational foundation; and from the latter it is evident that Professor Hobhouse has no sympathy with those sociologists who look for an era in which the level of moral evaluation will be transcended.

G. A. JOHNSTON.

University of Glasgow, Scotland.

LIGHT FROM THE EAST. By Robert Cornell Armstrong. University of Toronto: Published by the Librarian, 1914.

For many years there has been a demand for a work containing a comprehensive summary of Japanese philosophy in a single volume.

Mr. Armstrong's *Light from the East* meets admirably the long-felt demand. The work, as stated in the preface, is "intended to throw light on some of the formative elements of Japanese civilization, and lead to a better understanding of Japanese character and life." The merit of the work chiefly lies in the comprehensive arrangement of carefully selected materials rather than in the author's originality of thought. His scholarly quality is also noticeable in his emphasis on the genetic explanation of the early Japanese thought. Like many other writers, however, he admits the difficulty of ascertaining the origin of the Japanese race and its religion which are intimately connected with the development of early Japanese thought. He compares